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Nyakyusa

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Some Field Notes on the Nyakyusa

(Tukuyu District, Tanganyika Territory)

By F. Rudolf Lehmann

The following field notes on the Nyakyusa (Wanyakyusa, Wanyakjusa) represent only a small part of what I wrote down during my residence of about three months among this people in the summer of 1938. The present selected notes refer only to my sojourn in the village of Katumbe near Masoko, with an ethnic group of the Nyakyusa who call themselves „Wa-Masoko"[1]. Notwithstanding the short time I had

[1] Cf. R. Thurnwald, p. 48; G. Wilson, Land Rights, p. 38.

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for research, I am very grateful for a grant from the International Institute of African Languages and Cultures[1] which enabled me to start my ethnographical field work among these people. I wish also to express my thanks to the Government of the Tanganyika Territory, the Provincial Commissioner of Mbeya, and the District Officer of Tukuyu for all the courtesy I received during my work.

2. My first step, after my arrival at Katumba near Masoko, was to pay a visit to Mwamasika, the chief *(omalafyale)*[2] of the village and

The chief Mwamasika with his councillors.

of those adjacent. On the open place near his hut he welcomed me in company with his *amafumu*[3], the influential men of his villages. My attendant, the interpreter and I were asked to sit on chairs, while the *amafumu* sat down on mats or on large banana leaves on the ground; but the chief remained standing. I explained the aim of my visit, and that I would be very glad of his support. The chief promised it, and he kept his promise excellently. On other occasions the chief also sat on a chair. In the afternoon of the first day I sent to the chief some presents. The following he made a return in form of food. This exchange of gifts is named *ukubonola*, handing over the gift.

2. In a small village belonging to Mwamasika's chieftainship was the residence of a medicine man, to whom I paid a visit as soon as I could. When I met him he was being consulted by a sick male person who had a stomach complaint *(apafu)*. After some negotiations he allowed me

[1] Cf. Africa. Vol. XI, p. 497.
[2] Cf. Wilson, Introduction, p. 282; Land Rights, p. 44.
[3] Cf. Wilson, Land Rights, p. 11. W. translates *akifumu* (*akifumu*) by „great commoner", Introduction, p. 276, 282.

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The chief Wwamsika and his family after he had received from me my old "Klepper-Mantle" as a gift.

to enter his hut, where the patient was sitting on the ground with his back to the wall. To heal his patient of the pains, the doctor made some small incisions in his skin near the stomach by means of a triangular-shaped knife, and then he rubbed in the incisions a thick black juice taken from the horn of an antelope (the horn was called *kapembe*, pl. *ulupembe*). The juice was prepared from different roots and herbs as a medicine against stomach pains. In the horn were certain divisions for other medicines, and in each of these divisions was stuck a small (black) stick for removing the specific medicine from it. After this treatment the patient declared that he felt severe pains in the region of his stomach. I asked the doctor for some of his medicines, but he was unwilling to give me anything. Then I promised to bring him next day some European medicines hoping to get in exchange some of his medicaments.

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The following morning I returned. On this occasion I did acquire some of his medicines in exchange for various European tablets, especially as he was most fascinated with the kalliumpermanganatum,[1] of which I gave him a few crystals, explaining to him the use and the dose; when I dissolved some of the crystals before his eyes, it probably seemed to him to be a mystical process. Among the medicines I received then from him was a medicine for luck, called *kwevaasha*. Some of the inhabitants of the village, who had meantime appeared, were very unwilling for him to give me this medicine, and maintained that I would take with me all the luck of the village.

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On this second visit to the medicine-man, there was again a patient present, and I wanted to take a photograph of the scene because it was

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[1] [i.e. $KMnO_4$. – Ed.]

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123 755 in the open air and not within the hut as on the previous day. But the patient was unwilling to be photographed. He feared, he said, that by the photo I would take „his inner man together with the medicine just accepted" with me to Europe. I tried to calm him, showing him some pictures of my family, and I also let him look through the view-finder of my camera, so that at last he was satisfied. Then, after feeling more confident, he told me the cause of the pains which led him to come to the doctor. He thought he had been bewitched, as he had met a descendant of a man whom some long time ago had killed one of his own ancestors.

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The Medicine Man and one of his patients. The medicines are spread out on the mat.

756 Then the medicine man also explained to me how he had come to the position of a doctor. He did not inherit his position from his father, but he was instructed in medical practices by another doctor. The circumstances which had led him to this position were the following.

833 Before his initiation to the medical practice he had entered into
788 forbidden relations with the wife of another man. To protect himself from the magical revenge of the deceived husband and his kin he went to a medicine man to acquire antidotes against the expected bewitching. He had to pay two cows for this medicine, and as he had paid them, the medicine-man offered to initiate him into the secrets of the practice of a medicine-man. The character of the client, probably, had won his confidence, and indeed, the medicine-man whose guest I now was, made a profound impression on me.

754 He also described some forms of bewitching[1] for vengeance. For this purpose the avenger poisons a fowl in his own village uttering curses

[1] Cf. G. Wilson, Introduction, p. 277 (belief in witchcraft).

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against the wrong-doer. It is supposed that after this procedure sickness or even death may come to that person. Another method consists of laying a bewitched object on the path usually used by the offender; with the same result. Such bewitching is practised, for instance, when a quarrel has broken out between relatives. With the Nyakyusa any quarrelling with kinsmen is considered a very serious crime, as such a conduct is apt, in their estimation, to destroy the highly-valued family harmony.

3. Another day a ceremony (*ubungogo*)[7] to end mourning was held at Katumba. Some time before an older child had died, and now they were gathered to take leave of the dead[8].

At some distance from the hut, on the open space before it, a square represented the grave, in which the blossom of a banana[9] was interred, representing the dead. The mourners knelt at this grave and touched it with their elbows, knees and forehead[10]. Each of the chief mourners had to do this, according to the belief of the Natives, lest he should fall into madness.

The next act was performed by the *wangogo*[11], the leading person of the ceremony, one in full knowledge of the rites. Immediately before the door of the hut of the mourning parents, the *wangogo* threw the collections of corn, brought by the participants in small baskets in honour of the dead, together into a big basket, and uttered the names of the contributors addressing the dead. The other participants repeated these names.

Then the mourners went into the hut; but, after some moments, they reappeared one by one and each one, as he left the door in a crouching position, was softly struck on his neck by the *wangogo* with a piece of the trunk of a banana plant. It was explained to me that this ceremony would induce new strength to the mourners, who were weakened by the death of their relative.

The portion of the ceremony which followed, consisted in the forming of a line by the mourners between the hut and the grave. The persons now stood straddle-legged on leaves of banana, the *wangogo* at the

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[7] Cf. Wilson, Conventions of Burial, p. 8, n. 4: *mwangogo*.
[8] Wilson has described burials (*ifwe*, sg.) of adult persons; nevertheless, I think, my description will be of some value.
[9] Cf. my Chaga Notes, Banks Studies, XV, p. 391.
[10] Cf. Pöllabere, p. 338.
[11] Cf. Mackenzie, p. 206; pl. *kangogo*, p. 31; Wilson, Introduction, p. 297, *wangogo* (hereditary priests).

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765 head of the line. She was also the first who crawled between the legs
481 of the others, facing the hut, and followed by the others. This ceremony has the same purpose as the preceding act.

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Scene from the ubunyago-ceremony: The mourners returning from the grave to the house crawling through the legs of the others.

765 Then the hair of the mourners was shaved (ukumwa *inwili*, to shave
[BCQ the hair, profane and ritual) and, I was told that a bath would be
95] the last act ending mourning.

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Scene from the ubunyago-ceremony: The shaving of the hair.

765 In the afternoon I sent the father of the dead child a cotton kerchief
123 as a gift, and when I met him later on, he told me I had participated
43] in the burial of his child by that gift, saying, "You have buried my child with me".

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4. A visit to the chief's father's grave was paid in company with the chief and some of his *amafumu*. It was situated in a banana grove (*ilinyeto*[11]) not very remote from the chief's hut. The grave of the present chief's father was on the ground-floor, about one hundred paces from its edge and was characterised by a small sixsided basalt block about half a metre in height[12] and about forty centimetres in breadth. An indola-plant was also standing on the grave about one metre from the basalt block.

On this occasion the chief also told me of the special cases for which sacrifices are offered in this grove. These are performed only in cases of very serious accidents, sickness or famine which may overcome the chieftainship. In such cases a black cow is slaughtered after sunset at the edge of the grove. In the presence of the chief some pieces of meat of the slaughtered beast, together with some bananas, are laid down at the grave. The chief adds a prayer to his ancestors at some distance from the grave, referring to the evil by which the chieftainship or some special village of it has been afflicted. He enumerates all the names of his ancestors and asks them for their help.

The remaining pieces of the meat and other bananas are left in the grove during the night. When the next day dawns, the *amafumu* return and some *abanyago* divide the meat and eat it together. On this occasion the chief orders the removal of all remains of ashes from the huts. The ashes are thrown down in such unclean places as where leprous persons had been buried. After this has been done, the chief in conjunction with an *unanyago*[13] produces a new fire for the huts by twirling, and all other fires of the village, or villages, must be kindled anew from this "need-fire".

5. The reason for visiting an *undaguzi* (diviner)[14] who dwelled in Ibungu an older age-set village[15] which seemed to the visitor to be a more ancient part of Katumba, was caused by the sickness of the chief's sister. In accordance with the custom of the Nyakyusa in bringing women back to their father's village if they are very sick, the

[11] Cf. Johnston, *Ilinyeto*, pl. *amanyeto*, p. 430; Mackenzie, *ilinyeto*, burial place, p. 209; *unanyeto*, graves of the dead chiefs, p. 131; Wilson, Introduction, p. 327, *ilinyeto*, sacred grove; Merensky, p. 113.

[12] Cf. Fülleborn, p. 327.

[13] Cf. n. 5, p. 3.

[14] Cf. Johnston, p. 431.

[15] I proposed to call the special form of villages found within the Nyakyusa society, which are erected on the age-set principle, „age-set villages" (African Studies, Vol. II, No. 2, p. 13—16 June 1943), a terminology that does not alter G. Wilsons statements on the "Age Villages" (Introduction, p. 348 ff).

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787 [164 784] sister of the chief had also been brought back to the village of her brother. I was of the opinion that she was afflicted by a serious tropical ulcer on the ankle of the left foot. The healing of these ulcers commonly takes a very long time, and as this woman had already much suffered, and as the medicine-man consulted seemed to be unable to restore her, she was brought to her brother's village, but there also she had not yet recovered. The chief had, therefore, resolved to ask the diviner, whose name was *Mwaigwinya*, for the real cause of her sickness.

After he and his *amafumu* had taken their seats on mats, the chief explained to the diviner the reason of his visit. The diviner then grasped a curved piece of wood about 20 cms. in length with his right hand, after he had spat upon his hands. Then he moved the wood round his head, and finally placed it with one of its ends on the even, cleansed ground before his mat, and waited for the questions of the chief. The single questions, as for instance: "Is the sickness caused by Kyara?", or "Is the sickness caused by this or that person?", etc., were put to the diviner by *Lamek Mwainyekule*, the son of a chief of another chieftainship[a], now belonging to the *amafumu* of *Mwamasika*, as he now stayed in his village. *Mwainyekule* seemed to be not only

[291 510]

The Séance with the diviner.

[774] the most intimate adviser of *Mwamasika*, but altogether the most clever man I met among this people. After each of the questions addressed to him the diviner murmured the names of the chief's

[a] A village of this name is to be found on Dr. Kieperts map of 1885, southwest to the Kinyo.

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ancestors and of Kyala[57]. At the same time he moved his curved wood to and fro on the ground and when he did so, it indicated a negative answer from the beings invoked. But when he was asked: "Is the guilt for the sickness to be found in the husband of the chief's sister?", he was unable to move his wood as before; he could only stamp it on the ground, and this meant an affirmative reaction of the invoked spirits. Now, therefore, the meeting had reached its aim.

I asked the diviner to tell me how he had acquired his faculty. He explained that (besides the necessary inner disposition) the payment of a fee for the medical preparation was necessary in order to become a diviner[58]. This outfit consisted in a special vaccination by a learned diviner. For this purpose the neophyte was incised by his master on different spots on the upper side of the knuckles, and in these small incisions was rubbed a medical powder. By these means the initiate may be inspired by the prophesying spirits. These influences are then felt by the diviner as a power which directs the movements of his hand in the manner described.

8. Near the hut of the chief's principal wife was a "sacred" banana plant, in the grove opposite to the chief's hut and in the grove with the grave of the chief's father already described. At particular times, when any need demands it, the chief offers a prayer in this place to his ancestors[59]. The sickness of his sister, for instance, was such an occasion for him to address the ancestors. I was invited by the chief to witness this act; but I raised objections, telling him that my presence might perhaps rather cause the anger than the help of his ancestors. In reality, I did not want the chief to stage a theatrical act on my behalf. But the chief rejected my excuses and explained that he would act in the same manner as if I were not present, because he had made up his mind to this prayer. The chief was assisted during this ceremony by Mwaimyekule who presented to the chief a calabash of water as he arrived at the banana plant devoted to this purpose. The chief took some mouthfuls of the water and squirted it towards the banana plant. Then he recited the names of his ancestors and begged them to help his sister.

9. During one afternoon, I was told that a ceremony to end the initiation of a (betrothed) girl was going on in a family of the village.

[57] name of the supreme spiritual being.
[58] Cf. Mackenzie, p. 136.
[59] Mackenzie refers that such a place is named "ikiyinja", "the family place oft prayer" (pp. 144, 191), but without indication of the locality, as Kavanga.

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I went to the place and got permission to enter the hut in which the first part of the ceremony took place. I found there the parents of the girl, the girl sitting enveloped in clothes in one corner of the hut, and some older females, one of whom was the acting *wesyapo*. Some male guests were also present[28]. As the girl had had her first catamenia the present ceremony marked at the same time the end of her preparation for marriage.

The *wesyapo* prepared a beverage of beer in which a light-brown medical powder *(imbondaeya)* was put. First the girl had to drink from it, then the parents followed. This beverage was believed to strengthen *(ukusinya)* the consumers. Then a spear was handed to the girl by her father, and the girl handed it in turn to some relatives of the bridegroom waiting near the hut. These persons had to bring the spear to the girl's bridegroom as a sign that he could now marry the girl[29], but not before he had brought a bull to the girl's father. After this the girl, now sitting in the middle of the hut, was given small gifts from the participants in the ceremony.

Practical instruction of premature girls in house-hold matters.

Following this the whole body of the girl was anointed before the door of the hut. The *wesyapo* began by anointing her legs; then the girl herself continued it. The ointment was prepared from castor oil and a powder of red wood (*Kipimba*, found commonly in the environment of Lake Rukwa). At this moment a male participant in the ceremony chanced to come out of the hut, and suddenly a young woman

[28] Cf. Wilson, Introduction, p.258; The Study of African Society, p.11 (The Rhodes-Livingstone Paper No.3, 1938).

[29] *ukwapa*: to take (also as regards marrying); *ukwapiza*: supplish.

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sitting there on the yard got up, as quickly as possible held her hands before her eyes and rushed off. This was because this man was her father-in-law. The strict social rules in such circumstances is well known*.

The next act consisted in shaving the girl's hair on her temples by the wanyago; the father was shaved by a younger brother of his in the same manner. (I cannot remember whether it was also the case with the mother of the girl.)

The old fashioned hut of the chief's wife.

Then the further ceremony took place again inside the hut. All the participants sat down on mats, and the wanyago accepted the complaints of the parents on the former conduct of their daughter. Sometimes the discussion between these parties, where the wanyago played the rôle of a mediator as in the case with the unjobi (or speaker) in the court, reached such a pitch of excitement that I thought a serious quarrel had broken out. The excitement was, perhaps, only of a ceremonial character; I was told, however, that in former times corporal punishment has been inflicted, if, indeed, the girl had shown misconduct in the times before.

Next, the girl was instructed by the wanyago in her duties as a wife. These instructions were of a theoretical or moral nature concerning the correct conduct of the girl towards her parents also after the ceremony and towards her future husband. The practical part of the following [illegible] occurs before the ceremony at the end of lutyalo. These practical instructions cover the preparing of food

* Cf. Merensky, p. 180, Hartmann, p. 169 (at Kyungu?). According to Merensky the daughter-in-law has to observe this taboo also towards the brothers of her father-in-law. All these persons are named ilyawanza.

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and other duties applicable to a girl after marriage. The practical instruction takes place in or before a special hut in the village under the leadership of the *ahanyago* (*wanyago*). The girl is admonished by the *wanyago* to obey her parents without any delay, to perform the commands of her mother immediately, e. g. to clean the hut, and especially to show obedience when guests are present. Should the mother blame her daughter unjustly, she should not reply. (The girl had been blamed in the earlier discussion that she had not swept the hut when her mother required her to do it). Then her duties and conduct towards her future husband were inculcated. As a wife she must never accept anything from the hands of her husband without kneeling and stretching out both hands, and turning away her face with eyes cast down. Also as a wife she must not hold her head up

Some of the drummers.

when she is addressed by a man. As a wife she must be anxious to prepare her husband's meal always at the right time, that means, it has to be ready when her husband returns from the field. If she sees her husband coming from the field, then she has to go to meet him, and take his hatchet from him. Should her husband scold her, she is not to reply; but she may ask her neighbours for help. It is one of her duties to take care of the regular cleaning of the hut[363]. The ashes must always be removed by her from the fireplace. If there are only a few ashes on the fireplace she must remove them with her hands[364].

[363] The place near the house where the sweepings are thrown down is called *urutapililo*.

[364] Cf. Mackenzie, p. 81, who refers to such moral instructions connected with puberty customs, probably at Karonga; cf. *Fülleborn*, p. 230 (Ngonde plain).

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After these admonitions, the mats which the girl had manufactured were inspected. During this examination it was told her that a wife should be seen in the possession of as many beautiful mats as possible, made by her for herself and for her husband. Should the girl reveal such conduct as a wife, *ubuzangalafu* (happiness) would be in her hut.

When the proper ceremony seemed to have come to an end, another discussion followed. The girl had told the *umyago*, during the above mentioned admonition, that her parents also sometimes exchanged angry words. Therefore, a new discussion between the father and the mother arose, in which also the *umyago* was the "speaker", but the other participants of the ceremony also shared in it, and the discussion too became at times heated. Still, after about 15 minutes, it suddenly came to an end, and the matter in dispute was declared settled. With this the whole ceremony ended.

8. One day I asked the chief for permission to visit his huts. He dwelt in a rectangular hut (*ikibaga*). A very beautiful *ikitara* (bed) was in the main room, composed of many sleeping mats (*ubulelí*, pl. *imilelí*) and of big round wooden blocks (sections of a tree-trunk), one at the head and a smaller one at the foot of the bed. Each of the four fine mats which lay uppermost had a special name. All the mats rested on sticks of reed laid across beams lying on smaller poles on the floor[1]. These mats were naturally of nearly the same height as the wooden block which formed the head part of the *ikitara*. In some other old-fashioned and better houses in Nyakyusa villages, similar beds were to be seen, but generally the bedsteads are much more simple.

One of the most important permissions granted me by the chief was to enter the "store room", connected with his main room by a door. The objects to be seen here were the same as those to be found in other huts or store-rooms, e. g. the big (*ifimbe* (baskets) for storing grain, up to four feet high, smeared over with cow-dung and clay, and smaller baskets for different purposes. In one corner hung different kinds of dancing fans (*urukoye*, sg.) made of hairs from the tails of bulls, with fine handles of horn. In the dark opposite corner of the same wall there seemed to hang a similar object, but it was wrapped in banana bast. This was the real sign of the chief's dignity, the symbol of his authority and power, named *ubusuripula*. A long discussion was needed to induce the chief to unveil it. Only by constantly consulting by glances the present *umafumu* the chief slowly unveiled it. He told us that

[1] Cf. *Fülleborn*, p. 91.

[2] Ankelesya I, 1

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he had received this object from his ancestors and it must always hang on this spot, as the ancestral spirits (*abanyuka*)[1] themselves controlled its presence. It consisted of an *unuwipuru*, i. e. the tail of an ox, but the upper part of it was hollow. In this hollow part medicines (*ifingila*)[2] were kept. Yet another magical medicine, in the shape of a piece of bark of the tree called *Erythrophleum Guineense*[3] was fastened at the upper end of this sign. When my European attendant immediately said to the chief: "And from this piece you make your *mwaji*"[4], the chief exclaimed in astonishment: "*Umne wowa Kyara!*" (You are sons of Kyara! i. e. You Europeans know everything.)

After this there was no more delay in revealing to us some more features of this sign of dignity. According to the belief of his fathers this object possessed a special *emaka* (power)[5], e. g. to defeat enemies, if the chief were to hold it directly against them. Also if a thief were to try to enter the room by force, by making a hole beneath the wall of this part of the hut, he would be stricken by power coming from the *ubunenya* and he would have the impression that eyes are directed against him, and so be driven away.

After these interesting communications I went to visit the hut of one of his wives, which still revealed the *ipanga*, the old-fashioned round structure of bamboo poles diverging from their upper end and thatched with grass[6].

9. The frequent walks in company with the chief or some of his *amafumu* gave me several opportunities for enquiries. On one occasion,

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[1] Cf. Wilson, Burial, p. 9: *unuyuka* (Sing.); Mackenzie, p. 191: *banyuka* (Kamanga).

[2] Cf. Mackenzie, p. 373: *ifingira* (Kamanga).

[3] The pharmacological substance of the bark (Cortex Erythrophlei, „Sasso-bark") is the alkaloid Erythrophleïn which produces the same typical effects on the heart as the Digitalis-group (cf. C. G. Santesson: Pfeilgiftstudien XII. Arkiv för Botanik 27 A, No. 4, Stockholm 1938, p. 6).

[4] Cf. Wilson, Land Rights, p. 21; Merensky, p. 134; Fülleborn, p. 269.

[5] *emaka* is not a specific expression for „magical" or (religious) „supernatural" power, although, from the European standpoint this meaning may be connected with the word in specific cases, but generally it means any striking expression or effect of a quality of a person or object, e. g. *upili ali ngalimo emaka*, in this word is power. This word is, therefore, a parallel to the Austronesian, especially Polynesian word *mana*, examined in my treatise „Mana. The term of that what is exceedingly striking", Staatliches Forschungsinstitut für Völkerkunde. I. Reihe. Ethnographie. Vol. I. Leipzig. 1933. If the Nyakyusa wishes to say that a phenomenon is "supernatural", then he connects it with Kyara, or he names it directly "Kiara" (cf. Merensky, p. 110 [191, 218]).

[6] Cf. Fülleborn, p. 277, fig. 149: Schematical arrange of a round-hut (to also to be found with the Nyakyusa still today).

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when we went to a field I saw a stick of a special type upright in the soil. It was made of a reed split at the top, with a small bundle of leaves squeezed in the split. A piece of bark stood out from this bundle. I asked the chief for the significance of this and he explained that it was an ulusiago, i. e. a tabu sign to prevent anyone from stepping on the field which was an imasibi (yam-field). This sign was believed to possess "magical power", to strike an invader with illness. Each owner of a field has the right to protect his field in such a manner, and a chief especially has the right to command tabus regarding plants which are staple food for the whole chieftainship, as, for instance, maize that is not allowed to be reaped before the chief has given his permission. All such tabus are also named mwiko*. During the time of such a general tabu, visitors, who by chance come through a village under tabu, are not allowed to greet the inhabitants of the village or to speak to them.

The chief added that special watchmen are installed during these periods; these men are dressed in a terrifying manner, and have the right to arrest any person transgressing the tabu. The chief may punish the offenders immediately, imposing on them, for instance, a cow as a fine. This was also the case with an ordinary theft in a field, but nowadays such affairs are regulated by the law of the Mandated Government. After the repeal of such a general tabu by the chief, beer will be drunk (e. g. ubwaluu bwa kutagila bwa kutondeela, the beer that is poured out at the harvest), and the usual eating community of men will be re-established, for Nyakyusa men like to eat together as comrades, not in families.

10. When I was in Katumba, dances were held on several days from the afternoon till midnight, very similar in form to that which Mackenzie describes (p. 189) by the name Ikimbimbi.

The men stood on one side of the open place in several lines, with sticks in their hands; on the opposite side were the women and girls. Between them, more in the background, were the drummers, at the beginning of the dance; then they moved round the place. The principal drummer was a man of great excitability. He performed most extravagant movements with his body and his drumstick, making somersaults, jumping over the drum, treating it as a "living being", running to it and turning just in front of it.

* This word mwiko (forbidden) has the same wide (profane and ritual) meanings as taya or tabu in the Polynesian Languages (cf. Rud. Lehmann: Die polynesischen Tabu-Sitten. Stuttg. Forschungsinstitut für Völkerkunde I. 10; Leipzig 1930.

13:Lehmann E-5 (1939)1951 FN17 Ngonde FN17
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535 [830] These dances seemed to be a representation of "sex appeal" or courting. Each new phase of the dance was introduced by the advancing of one or two young women fairly near to the side of the men, then each retreated followed by the whole lines of both the sexes. If the youngest girls present who stood mostly behind the "dancing" line (i. e. the group of the advancing women and older girls) were to come too near the proper dancing place, they were driven back. The older people and the *amafumu* were only spectators.

535 292 The women had no special dancing dress, but the men did. They now wore mostly a sort of tight jackets or sweaters and wide robes, coloured or with patterns.

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Synopsis

060 Verfasser legt seine Erwägungen vor, die er während seines dreimonatigen Aufenthalts im Dorfe der Manäko (die zu den Nyakyusa gehören) anstellte. Sie geben einen Einblick in die damals, 1935, überwiegend traditionsgebundene Lebensweise dieses Stammes, namentlich bezüglich der Medizinmänner und der Behandlung der Kranken. Um im Falle der Schwester des Häuptlings die Ursache der Erkrankung zu ermitteln, wurde ein Wahrsager gerufen, der bei einer Sitzung den Stammm als Urheber feststellte. Zur Heilung wurden vom Häuptling Zeremonien am Grabe von dessen Vater angeordnet. Außerdem beobachtet Verfasser aus eigener Erfahrung die Trauerzeremonie nach dem Tode eines Kindes, die Initiation eines verhexten Mädchens u. a.